

2322

NEW AND CURIOUS

TREATISE

OF THE

NATURE AND EFFECTS

OF

SIMPLE EARTH, WATER, AND AIR,

WHEN APPLIED TO THE HUMAN BODY :

HOW TO LIVE

FOR MANY WEEKS, MONTHS, OR YEARS,

Without Eating any Thing whatever :

WITH THE

EXTRAORDINARY HISTORIES

OF

Many Persons, Male and Female, who have so subsisted.

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING

PATHETIC REMONSTRANCES AND ADVICES

TO

YOUNG PERSONS, AND TO OLD MEN,

Against the *ABUSE* of

Certain debilitating and degrading Pleasures.

BY JAMES GRAHAM, M.D.

Formerly sole Institutor, Proprietor, and Director of the
TEMPLE of HEALTH in the ADELPHI, and in PALL-MALL, LONDON.

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HOOKHAM, in Bond Street.

1793.

NEW AND CURIOUS

TRAVELLER

AND A GUIDE

THROUGH THE WEST INDIES

AND THE ADJACENT ISLANDS

FROM 1763 TO 1793

BY JAMES HARRISON, ESQ.

OF THE BARRISTER AT LAW

IN THE

WEST INDIES

AND A GUIDE TO THE

ADJACENT ISLANDS

AND THE ADJACENT ISLANDS

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AND THE ADJACENT ISLANDS



AFFIDAVIT.



I, JAMES GRAHAM, of Edinburgh, Doctor of Medicine, do most solemnly swear and make oath, on the Holy Evangelists of Almighty God, that, from the last day of December, 1792, till the fifteenth day of January, 1793, being full 14 successive days and 14 successive nights, I did not eat, nor drink, nor receive into my body, any thing whatever, not even the smallest particle or drop, except some cold, raw, simple water;—and that my life was maintained, and necessary strength and spirits supported, next under the mercy of God! alone, by wearing large, fresh cut-up turfs or sods of earth, to my breast, stomach, and bowels (the earth and grass-roots being next to my skin) by admitting, freely, the fresh air and light into my rooms, day and night, at the widely-open windows—by drinking cold, raw, soft water—and by rubbing my body and limbs, now and then, with my Nervous *Æthereal* Balsams: and that by these means alone, without any other food or drink, I had sufficient strength and spirits to go through the daily excessive fatigue of great and extensive medical practice, in Plymouth, Stonehouse, and Dock; and of lecturing for two hours almost every night in public, on the means of recovering and preserving bodily and mental health, strength, and happiness.

JAMES GRAHAM, M. D.

Sworn at the Mansion House of the City of London, before the Right Honourable the Lord Mayor, this 3d day of April, 1793.

(Sir) JAS. SANDERSON, Mayor.

B

HOW

HOW TO LIVE WITHOUT EATING, &c.

No one can be so very absurd and ridiculous as to imagine that the infinitely wise and good God who created and preserveth us, ever intended that we or any of his creatures should live without eating and drinking, moderately and thankfully, of such food and drink as he ordained and suited to our respective natures, and as he, with everfull and generally open hand, holdeth out to all the creatures which he hath formed to inhabit this terraqueous globe. "The eyes of ALL wait upon thee, O LORD! and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of EVERY living thing." Psalm cxlv. 15, 16.

My view, therefore, in making the above experiment, of living without eating, was not to persuade any other person to do so too, nor yet with the vain and empty ambition of being singular and admired in the world;—nor would I be so sinful in the sight of God, as wilfully to injure my health, or risk my life, unnecessarily. No, I had other sentiments:—higher and more laudable motives. In the first place, I meant to shew by the above sworn-to experiment, and by a similar one which I have lately made, the perfect congeniality of the simple earth to our corporeal frame;—that the repeated assurances of JEHOVAH are true, that we were originally formed of the earth, and that we are best nourished for bodily purity and health, and for mental tranquillity and elevation, till extreme old age, by its simplest productions, viz. roots, herbs, fruits, and seeds—by simple water,—by early sober sleep—and by inhaling into our system, summer and winter, day and night, asleep and awake, the fresh external air and light, which are the all-animating material breath of God! and the fairest emblem of his power, purity and glory! at once working and distending the lungs, which are the bellows of life—and providing both wick and oil, and trimming, for our vital lamp—making it burn with a full, steady, and brilliant flame, till the extreme age that the constitution and organization which we receive from our parents and progenitors will admit of,

My second reason for making these very extraordinary experiments was, to prove to mankind, that nature may be supported, and better and less-interrupted health maintained, by eating and drinking things less cooked, and less compounded—and in far, far less quantities, and less often, than they in general actually do. Nature within us is ordained by God to be simple, chaste, and moderate: nevertheless, fallen, frail, and degraded in every respect as we now are, it is possible to warp—to corrupt—to debauch—to prostitute the divine, virgin innocency and integrity of Nature.—Lusting after other mistresses, we go a whoring continually after our own inventions—the ARTS of cookery, stimulation, repetition, crudities, and excess. Hence innumerable and insupportable diseases, pains, poverty, disgrace, anxieties,

ties, horrible apprehensions, despair, and sudden, premature, and unlamented death. Whereas nature delights in simplicity, and in great moderation; and ought not to be oppressed. She should be always stronger than our food and drink; and at liberty to exert her wonderful powers in concocting and converting our food and drink into mild, bland, sweet and good chyle, in transmuting that into pure, sweet, cool, spirituous blood—and thence still farther, in separating, exalting, disposing, specifying, and assimilating it to every part of our system.

My third reason was to shew the wonderfully nutritious powers of simple, fresh earth;—the earth being not only the great treasury, or store-house of the riches of universal nature—the ever-teeming and ever productive mother, and kind nurse of all things—but also its astonishing powers of abstracting every species and degree of diseasedness from, and nourishing, the human body: and that in the winter season, or when a patient has a great and unconquerable aversion to, or dread of being buried naked up to the chin in the earth for the cure of any disease, the partial application of the fresh earth, and of the fresh cut and bleeding grafs and herb roots to the body or limbs, will instantly alleviate, and soon cure most internal, and especially all external maladies, whether want of appetite, indigestion, bilious, or nervous disorders, pains, inflammations, swellings, gouty, rheumatic, or schirrous tumours, itching, scurf, scabs, blotches, tetters, rawness, recent wounds, sores, or scrophulous, callous, offensive ulcers, fistulæ; bleeding cancers, &c. from whatever cause proceeding, and even the bite of mad dogs, and of any other mad animal.

My fourth and last reason for making these new and extraordinary experiments, is, to shew my fellow creatures, in case of famine, or of war, when a town or garrison is blocked up or besieged, and all supplies of provisions cut off, how the lives of many valiant and worthy persons may be prolonged and preserved for many days, weeks, or months, by fresh air, water, and turfs or sods of earth, worn upon their breast, stomach, and bowels, or their feet and legs covered therewith—till more natural and more substantial supplies can be procured or thrown in—till they can repel and rout the enemy—or till they are compelled to raise the siege.—Alas! in these days, when the measure of British—of European iniquity is perhaps nearly full*, and the avenging angel standing ready to unsheath his tremendous and irresistible sword, we know not how soon we may have occasion to make use of the above mortifying and painful expedients!

It is well known that the lives of scores of thousands of seamen have been saved by earth-bathing in the East and West Indies,

* See my admonitory and prophetic pamphlet lately published, price 1s. addressed to the Prince of Wales, and to the legislature of Great Britain; and pathetically dedicated to his Royal Highness. Printed for Messrs. Richardson and Hookham; and may be had of Dr. Graham.

in Africa, in America, &c. when they were in the last extremity from the sea-scurvy, and when all medicines, &c. were of no manner of use; and that extremely putrid, debilitating, and deadly disease, the sea-scurvy, putrid fevers, &c. must ever be recurring, so long as the men are daily fed with over-salted and putrid swine's and other flesh, and with putrid, offensive, salt butter, and drink water unventilated and unagitated, and have the decks of their ships so low, and so few hatchways or open gratings in them. It is strange that they will not use less of that unnatural and hurtful food, and far more sound wheat, barley, and oatmeal, with honey, treacle, or raw sugar;—plenty of roots, fruits, British herbs, &c. and vinegar inwardly and outwardly applied.

I hope that his Majesty and Hon. Board of Admiralty, will pay due attention to the advice which I had the honour of giving into his majesty's own hand, at Weymouth, last autumn, a few days before I embarked on board the packet, at Falmouth, for Lisbon, as they are eminently calculated to promote the health, strength, and courage of those brave defenders of our comparatively superiorly favoured and happy island—the as yet envied garden of peace, wealth, and liberty—watered and shone on by the most high God!

Nature, in her sweet, all-blessing simplicity, hath long been my darling study and theme; and I have had the great honour and felicity, not only of extending earth-bathing to the cure of most of those other diseases, (besides the sea-scurvy) which have proved the most obstinate and fatal to human life, and the most mortifying to medical and chirurgical men—but also of calling off the attention of my fellow-creatures from vague and conjectural hypotheses and theories—from being amused and deluded with technical words, sounds, and certain arrangements of the letters of the alphabets—and from using and trusting to foreign, expensive, and compound medicines—and especially from the tortures of saline, calciform, and concentrated mineral, metallic, and other medicines, long tortured and rendered deadly by horrid mineral acids, and by infernal chemical fires and processes;—and making them enamoured with the beauty and powers of nature in her native simplicity and sweetness:—shewing them the almost Almighty virtues and powers that are latent in what we call the four SIMPLE ELEMENTS—how all diseases may be prevented and cured by the proper use of them—and how to excite, and call them forth, and apply them to the noblest and most important purposes of life, health and happiness, bodily and mental, even till the extremest old age. With this view, before I presume to recommend novel practices to my fellow-creatures, I have made numerous and bold experiments on my own person, having been buried naked in the earth, in sand and in mud, in almost every soil, and climate, and season, more than three hundred times, in the course of the last eight years, generally up to my lips, and sometimes over head, so as that I could breathe, which is very safe and easy, the earth being porous, and the
air

air it is replete with, dephlogisticated, imperial, pure, and vital. These partial and portable earth-baths, which I have lately discovered and used personally, and in my professional practice, are, and will be, indeed, a most sovereign blessing to mankind;—and, when the gentle, unerring, and ever-working hand of Nature is taking my body to pieces in my last and long earth-bath, and disposing each constituent part to the great mass of matter or element from which she took it, and re-animating and preparing the whole to be wrought up and organized a-fresh into new forms of vegetable, of the lower animal, or of human life—thousands of weak, sick, and lame persons, “will arise up in health, strength, and happiness, and call me blessed;”

Various and bold likewise have been the experiments which I have made on my own person with the sea, rain, spring, river, and other waters, in almost every state that nature or art can throw them into: the common atmospheric air, and that glorious, animating, all-illustrating principle, light! I have admitted freely into whatever room I was in, for more than twelve years, day and night, awake and asleep, summer and winter, even in the most severe cold and storms in Scotland, by having one or more windows continually wide open, and my seat and bed very near the window, and never having any window nor bed-curtain. On the solar or celestial fire likewise (and even on the culinary, and other infernal fires) I mean the electrical-sulphureous Æthereal, fermented-vinous, and ardent spirituous fires, which flash from, and snatch down to hell, I have made many too bold, sinful, and nearly fatal experiments. To the latter experiments I have been instigated by the devil operating on my own originally and actually depraved, wicked, and unregenerated heart and nature;—to the former I have been excited, I trust, by the Holy Spirit of God! influencing me to my own and to my fellow-creatures real good and advantage, to demonstrate and explain to them the wondrously vital and salubrious qualities that are latent in what we call the simple elements, and how to excite, call forth, imbibe, and appropriate them to the preservation and recovery of health—to the happy, useful, and honourable prolongation of life—and to the honour and glory of the most High God! the eternal Creator, Preserver, and supreme and absolute Ruler of all systems, and worlds, and beings, and things in the universe!

In London, Bath, Bristol, and other parts of the kingdom, I have publicly exhibited the earth-bathing for weeks and months together: and in the city of Exeter last autumn, in my way to Portugal, I publicly exhibited more than thirty men, women, and children buried in the earth in one day, for the cure of various diseases; and that great number were encouraged to adopt it by the various great, speedy, and radical cures which the earth-bathing had wrought on their acquaintance in that city, some of whom had been discharged from that hospital, as incurable; and last January, at Plymouth, I was induced to make the experiment, as to fasting from, the following motives and facts, viz.

that

that myself and all my patients who have in the course of eight years adopted the always safe and salutary practice of earth-bathing, are unanimous in believing, and would solemnly declare it as our opinion, that any person may live buried up to the stomach, or to the lips, among good fresh earth, for many days, weeks, or even longer; without either needing or desiring to eat or drink any thing whatever. I, myself, was buried naked up to my mouth, and partly over head, in the fine earth, at Pontefract, in Yorkshire, for six hours daily for eight successive days, and the ninth day for twelve hours successively, without any sensation of hunger or thirst: but notwithstanding this, soon after getting out of the earth, when rubbed or washed clean, and dressed, and warmed by running, or by a good fire, every person, young or old, sick or well, has a most keen appetite—they eat even the coarsest fare with hasty greedy eagerness, and with a relish and thankfulness not to be described or conceived; and their digestion is equally strong, sound, and good;—for if a person eats ever so much, their animal spirits are elevated—they feel no load or inconveniency, but it is digested and assimilated, or carried off, in the most easy and friendly manner. At Bath, last winter, five or six men, and a boy, who were under a course of earth-bathing, for the cure of various diseases, one of them for loss of appetite and digestion, and a severe nervous weakness, ate twenty-eight pounds of roasted mutton, in public, for their dinner, with potatoes, salad, bread and cheese, and ale;—and they told me next day, that they ate supper also that night before they went to bed. The dinner was prepared and eat in Mr. Stockwell's Great Room, the London Tavern, Abbey Green, next house to the post office, Bath.

These assertions seem to contradict each other, viz. that the earth abundantly nourishes a person without any other food or drink while they are in it, and yet that earth-bathing should not only cure most diseases, but also *always* procure a most voracious appetite, and a strong, sound, speedy digestion. But the difficulty or contradiction, will instantly be removed, when we consider the great analogy that actually subsists between the organization and the vital functions of plants and animals. So long as a carrot, parsnip, turnip, potatoe, cabbage, tree, or any vegetable, is in the earth, and acted upon by the air, rain, light, and sun, they are plump, nourished, alive, and as it were happy in their element: but take them out of the earth, and expose them to the air and sun alone, they presently begin to droop, wither, languish, and die, for want of necessary nourishment from the earth, water, &c. In like manner, so long as a man is planted full among fresh earth, or has it even partially applied to his body or limbs, he is sufficiently nourished, there can be no real hunger, thirst, or want of any kind, and all the vital functions go on properly, so long as his body or limbs continue in contact with his parent and congenial elements:—but take him out of the earth—deprive him of that nutritious juice—of that vital somewhat which nature sucked in at
her

her millions of mouths, the pores of the skin, and transmitted to every part of the system, she soon calls aloud for the same, or for more substantial nourishment, which, when presented, she eagerly seizes, delightfully devours, and soundly assimilates to the preservation of the life and health of the individual.—Your city and corporation gentry—your right gluttons, who eat not to live, but who live only to eat, and drink, and evacuate, and calcine coals, and encumber, and at last dung the earth—whose often gorged, and pallid, but never satisfied maws, like their brother swine or horse-leeches, are continually craving and crying, Give, Give, would do well to prepare themselves for a city election, or other feast, by taking an earth-bath or two, of half a dozen or half a score hours.—But to be more serious, and to elucidate more fully the operation of the full and stationary, and of the partial and portable earth-baths :

Our animal system must be supported by vital air, and by food and drink of some kind or other. If we do not take in necessary nourishment at our mouth and stomach, or at the other end of the first and most patent alimentary canal, nature will greedily and effectually take it into every part of the system, if applied to the external surface of the body or limbs. Plants and trees are probably as much or more nourished, by imbibing the sun's rays, light, air, rains, dews, &c. at their external and exposed surface, the leaves and bark of the trunk and branches, as by absorbing nutritious and vital juices and principles from the earth by their fibrous roots, &c. The circumstances under which I lately fasted a fortnight, at Plymouth dock, were by no means favourable to such an experiment. Continual engagements, day and night, in the business of my profession, often prevented me from having a turf applied to my body for a whole day, or for a day and a half together. To supply this great want, I sometimes applied the earth on going to bed, and wore it all night. But this I found disagreeable, and to be unfavourable to a still greater and more necessary means of nourishment and renovation, viz. early, sound, sober, and uninterrupted SLEEP. For in certain postures the weight of the turf or sod, which was from ten to twenty pounds, drew it away from my body, and when it clapped to again, the coldness or the hardness often awoke me. Besides, patients coming continually to me for advice, at my lodgings, and for whom I had to prepare medicines, and to write directions at large, I was obliged daily to bustle about the three towns, Plymouth, Stonehouse, and Dock, to visit patients at their own houses—and I, moreover, generally lectured to large audiences for full two hours every night. These circumstances made it wonderful that I could hold out so long as a fortnight without taking into my stomach or body any thing but cold, simple water. After constant and great bodily and mental exertions, and when I had been many hours without the fresh earth, and the fresh-cut, and, as it were, living, and as yet bleeding grass roots to my body, I found great weakness, and faintness, and that putrid smell

smell and taste in my mouth which always happens in extreme inanition, the blood and humours, and even the solids themselves, corrupting and becoming putrid by the want of necessary and successive supplies of fresh nutritious matter to the system;—but I constantly at such times remarked, that, in a quarter of an hour, or less or more, after applying a large fresh cut-up, and well cut open and across turf or sod to my body, all that putrid taste and smell, and all the weakness and faintness went entirely off; and I had a flood-tide of strength and good spirits, and felt no want of any thing, but as refreshed and strengthened as if I had eat an ordinary hearty dinner. Fortunately for me it rained almost continually day and night all that time, so that the turfs or sods which I applied to my body were generally thoroughly soaked or drenched with that rich, fructifying fluid from the heavens, RAIN! which extracted a rich, soapy, balsamic tincture or vital balsam from the earth, which nature within me greedily drank in. Moreover, in the month of January the strength of the grass and other herbs was in their roots, and the strength and vital qualities and powers which the earth receives and carefully treasures up, were at that season, as indeed they are at present, (March) condensed and concentrated, and not yet begun to climb up towards their native country, Heaven, by means of the roots, trunks, branches, leaves, &c. of the various vegetable bodies to which by an instinctive art or philosophy they are taught to attach themselves.

Sometimes I bathed my feet and legs for several hours among very warm rain water and a great quantity of fresh earth and grass roots broken down among it. If, at any time the bath was made very warm, I found greater weakness and faintness from it than if I had not used it at all; but if, on the contrary, the bath was quite cold, I found great nourishment, strength, and spirits:—and I always remarked that in half an hour, or in much less time, when my feet and legs were among the fresh earth and rain water, I felt a strong earthy astringent taste in my mouth, on my tongue and palate: and I have often remarked that on rubbing my body or limbs with strong wormwood vinegar, alone, or mixed with camphorated spirits, I have had the bitter taste of the wormwood almost as strong about the roots of my tongue and palate, as if I had chewed that valuable specific and antidotal herb. On the whole of that experiment I am strongly inclined to conclude, that, had I begun and continued it in the country where I had no other business to mind, but gently to walk or ride about, and to sit tranquilly at home and read at an open window, or out in the open air and sun, and a large fresh-cut-up, and well-cut-open turf or sod well attached to my body or limbs, and renewed every eight hours, except the eight hours that I allotted for sleep in bed,—I could have subsisted comfortably, and with the full and clear enjoyment of all my body and mental faculties, without any other food or drink than the earth, water, and air, for as many weeks, or perhaps months, as I fasted for days.

How

How long I may be able to continue my present experiment of fasting, I cannot tell. As it would be sinful as well as foolish to continue it so long as to injure my health, or endanger my life, I shall certainly give it up, when nature and reason call aloud for me so to do. Here, in London, I am under the same, or in a worse predicament than I was in at Plymouth;—constant, severe, and long continued exertions both of body and of mind;—but now I mend my commons, by this addition of applying a large fresh-cut raw beef, veal, or mutton steak externally to my stomach and bowels all night, and the earth, &c. all the day long, uninterruptedly:—and this addition of the raw slice of meat externally to the region of my stomach is the more necessary, as I can neither have the air so pure, nor the turfs, earth, or water so fresh, as I had in Devonshire*.

The turfs or sods which I generally use and prefer, are cut from hills or high grounds, lying open to the south; they are from 18 to 24 inches long, and from 14 to 20 broad; and one and a half to two inches thick; well cut open, across and across, so as to cut the roots of the grass, &c. and the earth well open, but only so far as that the turf shall hang well together. At Plymouth, I attached the turfs to my body by means of a strong under waistcoat, and three silk handkerchiefs, or a flannel roller; but now I have got a strong, and very broad girth or belt, with leather straps, by which I can better support the weight, and readily attach it more or less close to my body, and more speedily put it on or off.

* For farther satisfaction in regard to these curious and important matters, I beg leave to refer the reader to my pamphlet, (price only 6d.) on the Nature and Qualities of Simple Earth, describing the difference of soils and situations;—the modes of the earth's operation in curing internal and external maladies;—and the best manner of conducting this most safe and salutary practice of Earth-Bathing; and the history of many extraordinary and well authenticated cures done by it. To which is added, a free critique on empirical, and on the more regular and stationary professors and practisers of the medical, surgical, and obstetrical arts—and on the patients, or rather Jobs, or jobbs, they practise upon.

I proceed now to give you a few histories from other authors, of extraordinary fasting and abstinence, and of the regimen which some persons observed, who lived very long, and very healthy in the world; and conclude with giving certain maxims or aphorisms of health, long life, and happiness, from my own, and from other persons reason, observation, and experience:—and first, I shall give my

* This affair of the raw beef-steak will afford an opportunity to the gentry with great bellies and little wit, of exclaiming, that they would rather have them cooked, and in their inside,---than raw, and externally applied.

reader the sentiments of the famous Theophrastus Paracelsus, the renowned German Philosopher, Physician, Chemist, and Alchemist.

In the first book of his *Archidoxia*, he saith, that distribution is made in the body unto all the members of it out of such things as are presented unto it, either from *WITHOUT* or from *within*. In that distribution is made a mutation, whereby the things are so changed, that one part serves for the nature or complexion of the heart—another to that of the seminal principle—another part is accommodated to the nature of the brain—and so on with all the rest. Now the body attracts nourishment to itself, two manner of ways—viz. internally and externally. Internally, it attracts whatever is taken in by the mouth, &c.—Externally it attracteth the air, earth, water, and fire. On those things that are taken inwardly, it is not so necessary to write: but, outwardly, you are to understand it thus—that the body doth attract through the whole skin from the four external elements, what is necessary for its support and well-being; which, if it should not do, the internal nutriment would by no means suffice for a man's support; and because that *MOISTURE* is so very necessary and existent in the body, the body easily extracts it out of the element of water even when externally applied; and hence it comes to pass, that so long as one shall sit or stand in water, either salt or fresh, or keep very wet clothes attached to him, he will need no other quenching of his thirst;—yea, he will never be thirsty, nor die for want of drinking. Now this proceeds not from the waters extinguishing the heat as it quencheth fire—but the internal heat and dryness attract the external moisture, and drink it just as if it was taken inwardly by the mouth and stomach: hence it is, that the cows are able to abide in the Alps without drink a whole summer, for the air is as drink to them, and supplies the place and office thereof;—and the same may be concluded of as to man, were he to live more on fresh vegetable matter, and in the open air.

Moreover, the nature of a man may be sustained also without food, if he be set or planted with his feet and legs in the earth. So have we seen a man that lived six months without food, and was sustained only by wearing a piece or clod of fresh earth upon his stomach, the which being dry, he now and then took a fresh clod and applied it; and he affirmed that during all that time he never was hungry.

So likewise have I seen a man, saith Paracelsus, that sustained himself for many years by a medicine, viz. the quintessence of gold, and he scarce took ten grains thereof each day. Hence, likewise, or after this manner, there have been some men who have not eaten any thing for many years, viz. for twenty years; and such I remember to have seen in my time. Some attribute this kind of living to the goodness and piety of the persons, and some to the miraculous goodness of God towards them—the which I do not desire in the least to gainsay or judge of. Nor is food or drink so necessarily ordained and appointed for our existence, but

but that we may also sustain our life with air, and by fresh clods and turfs of earth, the vital qualities of which Nature instantaneously diffuseth to every part of our system;—as ink, or ardent spirits, put into water or wine, are presently diffused through the whole of the wine or water, making all of the same odour and colour: and thus it is in the body of man, when active, subtil, or nutritious things are applied to it either inwardly or outwardly. The fluidity and humidity of life do presently diffuse through every part such things as are taken in or applied, and that far sooner, and more perfectly, than in the cases we proposed to you as examples:—but as to the FORM which the substances or vital principles thus taken into the body from without, or from within, are transmitted into, it depends entirely on the nature of the parts or members which receive it, and which digest and convert it into their own nature or likeness,—that which is fit for bile is made bile by the liver and the other biliary bowels—and that which is proper for semen is concocted, elaborated, and exalted into semen by the wondrous action of the mysterious noble organs of generation:—or, as bread, when taken into a man, is made flesh, and when into a fish, 'tis made fish,—Thus, by the admirable and unerring alchemy of nature, our food and drink are transmuted by the virtues, powers, and natures of our members, and become specified and appropriated to the nature and uses of the parts receiving them: or, as if a thousand innocent and untaught youths and maidens, were to come into this great, dangerous, all-devouring schirrous and cancerated capital, London, some of them would become menial servants, some soldiers, some sailors, some artificers, some idle, vicious, and wretched—some virtuous, industrious, pious, and happy, not so much according their original nature or bias, (for the whole human race are fallen, corrupted, and continually prone to evil) as according to the nature, occupations, and dispositions of the persons or families among whom they fall, or with whom they continually associate.

But not so with medicines. For medicines whether inwardly taken, or inwardly applied, they can act as medicines only so long as they circulate in their own proper, specific, and unassimilated nature in the system; for the moment that they are assimilated to our animal nature they cease to act as a medicine: hence mineral and certain fossil and vegetable substances, are the most certain and most powerful medicines,—killers of poisons, and openers of obstructions, because their nature is such as, with the greatest difficulty, or as never can be assimilated to our system, so that they continue circulating and subduing viruses, opening and forcing their own and their vehicles way through the system, till Nature casts them out some way or other—by vomit, by stool, by sweat, by insensible perspiration, by expiration—or by abscess, ulcer, &c.—and from hence are evident the ignorance, delusiveness, or knavery of our London, Parisian, &c. quacks, who, with their syrups, drops, pills, &c. declared to be without mercury, antimony, or any other minerals

pretend radically to cure all venereal, scorbutic, leprous, scrophulous, venomous, and other infectious, obstinate, and fatal diseases. I am, I confess, a severe and determined enemy to all the saline, calciform, and other preparations of mercury and antimony; as for copper, arsenic, and lead, they should never be used in any form, either outwardly or inwardly: thousands have been crippled and murdered by the free use of that deadly poison, Goulard's Extract of lead or saturn.

Indeed for twelve years past, I have very seldom used in my very extensive practice in London, Edinburgh, Bath, &c. any other mercurial or antimonial medicines than pure quick-silver, or crude antimony in powder, long and violently agitated in a bottle half full of cold, soft, living water, generally alone, but sometimes with first dissolving in the cold, raw water, some honey, or a little vinegar. This simple water extracts and suspends all the specific and antidotal virtues of these Herculean semi-metals. My patients drink of the water so impregnated, as much as they can well and pleasantly bear, and in cases that require hot fomentations, or cold washings, they apply it often and plentifully externally, and in very bad cases they embrocate with strongly-camphorated spirits and vinegar mixed half and half. Thus, venereal, and all other diseases, may be infallibly prevented, and easily, safely, speedily, and radically cured, with very little, or with no expence whatever. The constant disregard I have shewn to money, even when in America, in Edinburgh, and in my Temple of Health in the Adelphi, and in Pall Mall, &c. I had opportunities of amassing great wealth—these candid and public discoveries and declarations demonstrate, that I live not but to communicate and to do all the good that God doth or may enable me to do, to the bodies and to the souls of my fellow-creatures.—Indeed, in my opinion, no wise man or woman should take into their body any mineral, fossil, or even vegetable medicine, but such parts of it as that universal, homogeneous, mild moderator and mediator, simple, cold, soft, raw water, especially fresh-fallen rain, can extract and suspend, by violent and long agitation, friction, or trituration—and introduce into our system. Pure, simple, living water, is the mild, modest, all-blessing virgin daughter of God!—is the universal menstruum or solvent—and ought to be the grand—the only vehicle for both food and medicines into the human, and into all other animal systems.

The following case of John Ferguson, who, for the long space of eighteen years, subsisted only on simple water, whey, or barley-water, was attested to the Royal Society, in London, on Thursday, Dec. 9, 1742, by the Reverend Mr. Charles Campbell, preacher of the Gospel in Scotland; who living near the said Ferguson, had been in company and discoursed with him.

“ That in the month of July, about eighteen years before the year

year 1742, one John Ferguson, herdsman, of the parish of Kilmelford, in Argyleshire, in Scotland, of the age of thirty-eight years, on a warm day over-heating himself in the chase of cattle, drank plentifully of cold river water, whereupon he fell asleep by the river side, and slept for twenty-four hours. On waking he found himself in a violent fever, was carried home, and there desiring drink, they gave him water; on drinking which he vomited; and ever since that time he hath not been able to retain in his stomach any thing except water, whey, or barley-water:—That in the summer season he useth for his food only cold, raw water, and in the winter, only warm whey, or barley-water:—That if in drinking the barley-water, one grain of barley should be accidentally swallowed, his stomach immediately rejects the same by vomit:—That in order for the discovery of any fallacy that might be used, the said Ferguson hath been by his father's master, confined in a room for twenty days, during which time he lived only on water, whey, or barley-water, and during that time had no stool.—That the said Ferguson hath a florid, fresh countenance, seems in other respects as other men, but is weak, and not so fit for labour; his evacuation by urine seemeth in proportion to the quantity he drinks; and he generally in his business walketh five miles every day."

Whether this man recovered the desire, and the power of eating, retaining, and digesting ordinary solid food, and how long he lived, so very abstemiously, the history does not relate. I forgot in reciting the account of my own late total abstinence for a fortnight, to mention that, on beginning again to eat as formerly, I found no desire to eat much, had it been prudent so to do, and what I did eat had no taste nor relish: the raw eggs which I sucked out of the shell, my favourite bread and butter and honey—bread and cheese and apples—bread and milk, salad, fruit, &c. were all for the first day, or two, or three, perfectly insipid, and though I ate sparingly, yet I had a nausea, or sickish loathing of solid food. I tried for some days to eat fowl, but I soon loathed them. Icy, cold, soft, living water, and vegetable matter was still the most delicious to my taste, and the most grateful and refreshing to my body and mind—and I hope will ever continue to be so; for, when I live wholly on vegetable matter, especially fresh living vegetables, honey, pure, cold, raw water, and milk, I enjoy the most perfect health, strength, and serenity of body, and of mind.—I enjoy the sweet society of wise and good men and women—and fellowship and communion with good angels, and with God himself—but when I eat the flesh of animals, and drink those unnatural, foreign, and infernal fluids, which first inflame, madden, and render ferocious—then chill, debilitate, dupe, and damn all those who daily make free with them, viz. tea, coffee, cocoa, chocolate, wine, cyder, malt-liquors, brandy, rum, gin, and all other distilled, ardent, and compounded spirits—I say, when I eat freely of animal food, and drink to excess of any one, or more, or promiscuously of all these diabolical liquors, both my body, my mind, my fortune and
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my medical and moral character, suffer;—I have the most horrible dread and apprehensions of sudden death, and “ A fearful looking for of certain judgment, and of the fiery indignation of God which shall devour his adversaries,” and all those who continue to transgress his laws and ordinances, natural and moral—and inordinately to gratify their gross and depraved animal lusts and appetites;—or, in one word, I wander wretched, despising and despised, among the demons and dregs of mankind, and I am plunged into the lowest hell.

Alas! the daily use, not to mention the abuse of tea, coffee, wine, malt-liquor, and spirits, and of snuff and tobacco, and par-boiling ourselves in close, foul air and darkness, make men and women diseased, poor, mad, and miserable—they murder millions of children—they scrape and debilitate the most useful parts of women—force their insides out—poisoning and rotting in the root and bud their posterity, blasting and casting forth as untimely fruit the half-formed future generations.

I cannot imagine how it is possible for a woman who daily drinks tea or coffee, wine, malt-liquors, spirits, and takes snuff, and sits up late, and lies long in bed in the morning, to bring forth a healthy child, at the full time. Were those poisons totally and continually avoided, and fresh air admitted freely and constantly into their rooms, and very early hours of rest and of rising observed, there would be no dangerous labours—no need of the shocking and hurtful herd of male-monsters—nor would an abortion or miscarriage happen once in a century, except from some accident, or external violence.—But to return: *Fabricius Hildanus*, in the 40th observation of his second century, gives the history of a girl, near Cologne, aged fourteen, who lived three years without eating or drinking any thing. She was of a dull, melancholy countenance—her body had a natural colour and was moderately fleshy, except her belly, which was depressed and retracted to the spine of her back. She loathed all food to such a degree, that if any one suddenly put even a bit of sugar into her mouth, she immediately fainted. She danced, and played with other children, and seemed as if she ailed nothing. Her parents told him, that about seven years before that time, she had recovered from a dangerous illness, and that by little and little, she began to loath all food, subsisting only on a little new milk, till at last, in the space of a week, she entirely abstained from eating or drinking any thing, and when he saw her, she had so continued for three years.

The same author gives us another remarkable case of one Eve Flegen, at Mærsia, in the Prince of Nassau's dominions, aged thirty-seven years, in the year 1612, who had then lived fifteen years without eating or drinking: That, sickly and subject to the head-ache from her infancy, in the twenty-first year of her age, having recovered of a grievous and long illness, by degrees she began to loathe all victuals and drink—so that in a space of a year she would neither eat nor drink any thing: That for the first five years of her abstinence,

nence, every third day about sun rise, she said a sort of splendid light surrounded her, wherewith she was much delighted; and that her mouth and tongue were moistened with a sort of honied substance, wherewith she declared she was refreshed. This woman was devout and truly religious—of the middle stature—pale countenance, and down looks;—that her belly was collapsed and retracted to the spine of her back;—and that she walked out with the help of a stick.

In *Sennertus (de longa Abſtinentia)* we read, that a girl of fourteen years of age, in Tuscany, in the year of our Lord 1603, who was in a wasting state, had lived sixteen months on water only: That she was weak, drowsy, and silent; her limbs contracted: She had no discharge except by urine; but afterwards her stomach returned, and she recovered.

In the same author, we find another girl of the same age, at *Conſolentum*, a city on the confines of *Simofin* and *Poitiers*, in France, who lived three years without eating; an account whereof was published by *Citeſius*, a physician. It appears that in the year 1599, in the eleventh year of her age, she was seized with a fever, attended with a vomiting: That on the remission of the fever, she became speechless, and remained so fourteen days. When her voice returned, she loathed all manner of food, and lost the use of her limbs. After six months she began to recover the use of her limbs, but her stomach continued in the same state; and her belly fell in so much as if all her bowels and internal parts had been taken from her. The other parts of her system seemed not thus emaciated; for her chest seemed full, her breasts moderately turgid—her arms, thighs, and legs tolerably fleshy;—her face plump, her lips red, her tongue contracted—yet her speech was free, and the hair of her head very long: she had no kind of discharge whatever, and seemed to the touch to be always cold and dry, and hardly by any motion grew warm, though busied in her household affairs: She went to market, swept the rooms, spun, and did other things of this nature, her senses and motion being in no manner prejudiced.

We read here likewise of a girl, a cooper's daughter, in the *Lower Palatinate*, who lived seven years without eating or drinking, and what is still more extraordinary, seldom slept above a quarter of an hour at one time. He also reports a case taken from the *Genoese* physicians, that in the year of our Lord, 1601, a brisk, lively woman, of about twenty-two years of age, was conveyed to *Genoa*, and was kept in custody, with a watchful eye over her, and was found to live many years only on water.

Sennertus also gives us another case of a girl called *Apollonia*, born in *Gatz*, in the jurisdiction of *Berne*, a city in Switzerland, who at first had an aversion to bread, and afterwards to all other victuals, and was nourished by broths only; which by degrees she likewise abhorring, used only some spoonfuls of wine, diluted with water; which, also, she at last refused, and lived some months without eating
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or drinking any thing. The senate of Berne being informed thereof, ordered, that the mother and the girl should be put apart into the hospital of the city for the discovery of any fraud that might be used;—on which, under the strictest observation, she was found to live without aliment. She remained in this state of fasting above ten years, when, on a Christmas-day, her appetite began a little to return, and by degrees her stomach, liver, and other parts, returned to their natural state; her abdomen, which before was extenuated and hardened, again became soft and elevated, her muscular strength returned; and she who had lived above ten years in a weak condition, without eating or drinking, became capable of eating and drinking as other people, and of going about and doing her business:—yet her senses which, during the time of her abstinence remained entire, began to grow languid, and her head so affected, that she became in a manner foolish.

I shall trouble my readers with only one case more from this author, *Fabricius*. It is that of a young woman born at *Halberstad* in *Germany*, who lived above nine years without eating. He states, that, in the year 1614 she was taken ill, and so continued for 14 days, and that during the time of her illness she ate nothing. When she recovered she had such an aversion to victuals, that in the space of a whole day she hardly ate any thing; and that afterwards being invited to a wedding, where, by entreaty, eating more than usual, she became so ill for eight days, that her life was despaired of. From this time to her death she ate nothing, but every day drank about a pint and a half of ale, wherein if, unknown to her, they had put any bread, she would not drink it. Her body was of a good colour, and not emaciated; but she was weak, and therefore obliged to live a sedentary life. She died in the year 1623, under a dejected melancholick state, occasioned by the coming of some insolent brutish soldiers whom her mother was obliged to take in.

An account of a girl who subsisted near four years on water alone.

In Nov. 1751, *Christina Michelot*, aged ten years and a half, the daughter of a Vine-dresser, at *Pomard*, half a league from *Beaune*, was seized with a fever which was looked upon as the beginning of measles. She refused every thing but cold water. The measles did not appear; but she was tormented with a most violent head-ache, and lost her speech and the use of her limbs. Some time after she recovered some appetite, her speech, and the use of her limbs; but the head-ach continued, and she soon after fell into a delirium, with convulsions. To remove these, she was bled in the foot, and had blisters applied to her legs. This threw her into a total languor; she lost the use of all her limbs, and the power of eating and speaking,—and took in nothing but water, and that in a very small quantity: hence her belly shrunk so much, that one imagined they could feel the *vertebrae* through it, and could distinguish none of the intestines. All that part, and the lower extremities, which had lost all feeling, seemed

seemed to be seized with a partial palsy;—but the body still kept its colour, her eye was brisk, her lips of a good red, and her complexion very fresh,—and her pulse was regular, and even strong.

Still she continued the same abstinence from all food, but swallowed the water with more ease, and in greater quantity. A physician of Beaune, who saw her in this condition, could not believe that her sole nourishment was water, till a lady, at his desire, took her into her house, and kept her long enough to satisfy him of it: he then thought to deceive her, by giving her, instead of water, veal broth highly clarified. He indeed deceived her senses, but not her stomach, which immediately threw up the broth with nausea and violent convulsions, which were followed by a fever.

As she recovered she increased the quantity of water which she drank, which passed off plentifully by urine; and it will easily be imagined that from the regimen she had so long observed, she had no discharge by stool: and as soon as she arrived at the age of puberty, her appetite, and the use of her limbs gradually returned, and she began by little and little to eat, and to walk about on crutches; and with the assistance of some light medicines, all the symptoms of her disorder successively disappeared;—so that in the month of July, 1755, she ate as usual, and began to walk without crutches, to dress herself, to spin, and to work, after having been near four years without taking any nourishment except cold water.

The wonderful and affecting account of three persons, near the Alps, who lived above five weeks buried under an immense body of snow, which tumbled down from a neighbouring mountain, on a stable, which they and two goats were in, where they subsisted only on milk and snow-water all that time, is so well known, that I need not take up time at large to recite it. It happened in the month of March, 1755.

I will now conclude these instances of long fasting, with a short account of one John Scot, an inhabitant of Scotland, who being cast in a law suit, in a much greater sum of money than he was able to pay, retired, for the security of his person, into the abbey of Holyrood-house, at Edinburgh, where his grief caused him to fast for thirty or forty days together: which being told at court, the then king of Scotland resolved to find out the truth of the report, or whether it might not be some cheat or imposition. To this end he ordered the man to be confined in a close room, in the castle of Edinburgh, in such a manner, as that none could have admittance to him. A small matter of bread and water was left with him, which in thirty-two days was not at all diminished.

After that Mr. Scot travelled to Rome, and gave the like experiment of his fasting, to Pope Clement VII. And did the same again at Venice. After this, coming again to England, he mounted the pulpit at Paul's cross, whence he harangued the populace against the divorce of Henry VIII. from Queen Katharine, and the falling off
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from the Romish church, for which he was thrown into goal, where he fasted for fifty days, without any nourishment; when, being discharged, what became of him afterwards is not known.

I could have produced many more cases from various authors, of fasting, extraordinary abstinence, and living only on fresh air and water, but those I have already adduced will surely be sufficient to shew the possibility of my own, and of other persons, living long and well without receiving any solid food into the stomach or bowels. I have already hinted at the analogy which obtains between the organization and functions of plants and animals; and every one knows how certain seeds and bulbous roots will evolve, expand, flourish, and propagate, in air and water alone. A person so living, is but at little expence in regard to waste of substance, by evacuations of any kind. His circulations are slow, and his exertions few. Life therefore may be supported with the smallest and lightest nourishment, till the animal solids become infarcted and choaked up with sarcomatous and schirrous concretions, created not only by the lentor and viscosity of the juices, but also by the depraved elasticity of the fibres, and the acrid putrid disposition of the whole system;—whereupon, if carried too far,—or if those evils and dispositions be not corrected and removed by the application of living, anti-septic and life-giving earth, water, and air, or of fresh aliments, and an equilibrium between the solids and the circulating fluids procured, death must necessarily ensue. The learned Dr. Arbuthnot, in his essay on the nature of Aliments, declares that a man or other animal that starves of hunger, dies feverish, putrid, and delirious: because the most fluid and spirituous parts are dissipated, and what remains turns alkaline, corrupt, and corrosive; and adds, that any watery liquor will keep an animal from starving very long, by diluting and freshening the fluids, and consequently keeping them from this alkaline and putrid state: and he farther affirms, that the stories of very long abstinence, where water hath been allowed, are not incredible. That this acrid and putrid tendency of the whole system in consequence of long and extreme inanition from fasting, is prevented, and readily cured, by the external application of fresh earth to the body; and that fresh life and strength is given to it, cannot be doubted by those who are acquainted with the following facts, viz. that even dead animal substances, such as a leg of mutton, haunch of venison, fowl, &c. when extremely putrid and offensive, will soon be made sweet, and fit for any table, by being buried for some hours among sweet fresh earth:—that bodies emaciated, putrid, and cadaverous after severe small-pox, putrid fevers, &c. are soon made perfected, pure, strong, springy, and florid, by bathing in, or even smelling long and often to fresh earth, or to large fresh made holes in it:—that infectious beds, bedding, clothes, furniture, &c. are soon perfectly purified by burying them awhile in earth;—that musty and extremely offensive casks, &c. which no wa-
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ter, &c. can cleanse and sweeten, are soon made perfectly so by being filled with earth:—and lastly, that cocks seemingly killed in battle, or by stakes which devils shut up in human bodies have thrown at them, are soon brought to life,—and that men suffocated in mines, coal-pits, &c. are revived, by being covered up for a while in a fresh-made hole among good earth:—not to insist upon the health, strength, keen appetites, and very long lives of sober, virtuous Ploughmen and Gardeners, who are almost continually agitating and inspiring the pure, sweet, vital breath of that original parent—the chaste mother, nurse, and nourisher of all things—the EARTH.

That our body drinks in much purity and balmy nutritious juices from the fresh cut roots of the still living and bleeding grass applied with the earth to the body, cannot be denied, as I aver the common grass to be by far the most valuable plant in the world; and that I gather from the universal presence of it. For God! of his infinite wisdom, power, and goodness, hath made the most necessary and the best things the cheapest and the most plentiful. What are so indispensibly necessary for human, and for all other life, and well-being, as earth, water, air, light, and the solar fire?—and what so easily come at, except in this country, where, with a degree of ignorance and impolicy, more gross and palpable than was of old, the Egyptian darkness, the legislature heavily taxes the light and air of heaven! the very fountains of life, strength, and happiness,—whilst it vitiates the morals, and ruins the bodies, and souls, and fortunes of the idiot herd, by lotteries, and by drenching them with exotic debilitating beverages, and with spirituous infernal liquors, which make them poor, profligate, and mad, and then it hangs them by hundreds for crimes which the legislative cruelty, or rather impolicy, has stimulated them to commit. Were it not for the lotteries, dark houses, tea, coffee, tobacco, snuff, and spirituous liquors, at once the disgrace and the scourge of this country, we should not have more perhaps than one execution in a whole year,—and this highly favoured land would be the garden of God Almighty!

Lastly,—that much strength, and purity, and life, is now, and was imparted to my body, in the time of my late severe fasting, and constant violent professional exertions, by rubbing it once in a day or two with plenty of my Nervous Æthereal Balsam, cannot be doubted, when it is so well known that so many persons now living in London, Bath, and Edinburgh, have been raised up to life, health, strength, and happiness, by its use, after they had been given over by the most eminent Physicians, and left to be laid out for dead, in putrid ulcerated sore throats, nervous and putrid fevers, extreme weakness and dejection of spirits, &c.—relaxed and debilitated habits, worn out constitutions,—and when all other medicines and human means had failed.

For a more full account of this excellent, invigorating, wonder-working Nervous Æthereal Balsam, see my Pamphlet, price only

One Penny, of extraordinary and well authenticated cases and cures, where all other medicines, and the more regular and the more stationary Faculty had failed.

WISDOM'S DICTATES in regard to Regimen :—or Maxims, Aphorisms, and Directions for the Recovery, Preservation, and Improvement of Health, Strength, Long Life, and Happiness, of Body and of Mind, by means of Temperance, Sobriety, Fresh-Air, Early-Hours, and Religion.

Collected from various Authors, and corrected and enriched with Dr. Graham's experience and opinions.

PLATO, when he returned to Athens from his travels, being asked by the philosophers there, If he had seen any notable thing in Sicily? answered, I have seen monsters in nature,—men who eat two full meals daily; and this he said, because he saw Dionysius the tyrant, who first invented to eat at noon, and afterwards to sup at night. In ancient times they did use to sup, and not to dine: all nations in the world did eat at night, only the Hebrews did feed at noon. But,

We heap suppers upon dinners, and dinners upon breakfasts and luncheons, coffee and tea upon dinner, and drink upon drink, without intermission; it costs us far more to be miserable, than would make us perfectly happy.

We do not eat to satisfy hunger, but luxury and ambition; we are dead while we are alive, and our houses are so much our tombs, that a man might write our epitaph upon our very doors; we are poisoned in the very pleasures of luxury, and betrayed to a thousand diseases, pains, and horrors, by indulging our palate.

Every man is his own Atropos, and by his intemperance lends a hand to cut the thread of his life: excess may sometimes perhaps be good physic, but it's bad diet; give me the man that takes his meat as a sick man doth his physic, merely for health's sake; Tiberius's aphorism is good, that every man is his own best physician, and his life sets a probatum est to it. Observe Cato's rule, "eat to live, not live to eat." We pass the bounds of nature, and fall out into superfluities; in so much that it's now a-days only for beggars to content themselves with what is sufficient.

Pulse and leguminous food was a great part of the diet of our fore-fathers before the flood; and the Romans in their wisest and happiest state, fed much on pulse for six hundred years.

Many other nations, as the Japanese, Chinese, the Africans in sundry regions, and the Turks, live chiefly on rice, and fruits, and water, yet they live very long and healthfully.

It's a pleasant hunger to eat herbs, and a dainty thirst to drink water. When Darius had a cup of cold water given him, he received

ceived it thankfully, and profess it was the best draught that ever he drank in his life; but peradventure Darius was never thirsty before.

I value not the Persian luxury, the delicacies of Apicius, the Calydonian wine, nor the fish of Hyrcania; the coarsest meat and drink afford me no less pleasure than the greatest delicacies: barley bread and water are highly pleasant, if taken only when we hunger and thirst.

Artaxerxes, the brother of Cyrus, being overthrown in battle, was constrained to sit down with dried figs and barley bread, which upon proof he found so good, as he seriously lamented his misfortune, in having been so long a time a stranger to that great pleasure and delight which nature, and which simple food yields, when it meets with true hunger, and an humble and thankful mind.

Temperance augments things that are pleasant, and maketh the pleasure itself greater; and ordinary fare by labour, abstinence, and hunger, is made equal in sweetness to the greatest dainties.

For my own part, when I eat coarse bread, and drink water, or sometimes augment my commons with a little cheese, or butter, or honey, (when I have a mind to feast extraordinarily), I take great delight in it, and bid defiance to those pleasures which accompany the usual magnificence of feasts: and if I have no more than roots, sallads, fruits, oatmeal-hasty-pudding, decocted barley, and clean water, I think my table so richly furnished, as that I dare dispute felicity even with Jove himself. Fools only, and swinish men and women, are curious and difficult in their diet, pampering their palate, and gorging their stomach with rich and expensive food and drink.

Happy is that man that eats for hunger, and drinks for thirst; that lives according to nature, and by reason, not by example; and provides for use and necessity, and not for ostentation and superfluities.

If mankind would only attend to human nature, without gaping after superfluities, a cook would be found as needless as a soldier in time of peace: we may have necessaries upon very easy terms: whereas we put ourselves to great pains and expence for excess.

When Adas queen of Caria sent Alexander sauces and sweet-meats, delicately prepared by the best cooks and artists, he said, "I have better confections of my own, *viz.* my night-travelling for my dinner, and my spare dinner for my supper."

The Thracians, when Agesilaus marched through their country, presented him with corn, geese, sweet-meats, cheese-cakes, and all sorts of delicacies both of meat and drink; he accepted the corn, and commanded them to carry back the rest as useless and unprofitable to him; but they importunately pressing him to take all, he ordered them to be given to the slaves; and when some asked the reason, he replied, "They that professed bravery, ought not to meddle with such delicacies; and whatsoever takes with slaves, cannot be agreeable to free men."

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The more simple the diet is, the better is the chyle; for variety of meats and drink, doth beget various and divers spirits, which have a conflict amongst themselves.

By a moderate diet, the strength of the body is supported, the spirits are more vigorous and active, humours attenuated, crudities and obstructions prevented or opened, many infirmities checked and kept under; the senses preserved in their integrity, the stomach clean, the appetite and digestion good, and the soul expanded, elevated and serene.

If you have as many diseases in your body, as a bill of mortality contains, this one receipt of temperance, abstinence, air, exercise, and earth and water bathing, will cure them all.

The Caridians, by reason of their singular temperance and sobriety, are free from an infinite number of indispositions whereunto other nations are subject; nay, they are so vigorous in the extremities of age, that when an hundred years old, they commonly beget children, and have no gray hairs.

The present Egyptians, who are observed (by Alpinus) to be the fattest men, and to have breasts like women, owe much, as he conceives, unto the water of Nile, and their diet of rice, pease, lentils, and white eicers: and we read in Daniel, how pulse and water made the four young men of the captivity, fairer in countenance, and fatter in flesh, than they which fared on the royal provision and wine from the king's table.

The Persians, in their time the most vigorous and the best disciplined people on earth, ate a little nasturtium, cresses, or wild mint, with their bread, and that was all the victuals that this brave nation used, when they made conquest of the world.

The Thracian women, that they might bring forth strong and healthful children, ate nothing but milk and nettles.

The Cynick in Athenæus makes iterated courses of Lentils, and prefers that diet before the luxury of Seleucus.

But the oeconomy and order of living, and the scenes of human life are since much changed; if we live temperately, it is for ambition, design, and ostentation, not to serve the intentions of nature.

It is storied of Pope Sixtus, that before he arrived to that honour, he ate and drank nothing but bread and water, saying,

Panis & Aqua | Bread and Water
Est Vita Beata. | is a blessed life.

But having once seated himself in the porphyry chair he refused to stoop to such a coarse fare when it was offered him, giving his reason from the counterposition of the words;

Aqua & Panis | Water and Bread
Est Vita Canis. | is the life of a Dog.

Now a-days, instead of water (which was the greatest part of the drink in the Antediluvian world, and very congenial to the temper

per of ~~men~~.) we drink brandy, rum, gin, and compounds, which are pernicious drinks, if commonly used; they destroy the innate heat and radical vital moisture, they prey upon the roscid juices, and change the natural tone of the stomach, the texture of the body, and the crasis of the parts; hence come wastings, consumptions, hoarseness, the imbecility of our nerves, and trepidation of our members, which are affected by the disorderly motions of the animal spirits, being impulsed and agitated preternaturally by the infernal fiery spirits of strong liquors. Wine is an excellent liquor, if moderately and seldom used; it's a great refresher of decayed nature, it fortifies the stomach, strengthens the natural heat, helps digestion, carries the food to all the parts, cheers the heart, and wonderfully refresheth the spirits. But drank daily it breeds pains and diseases, and shortens life.

The ancients called it *Lac Senum*, the milk of old men; but by modern practice it's found, that if they suck too much of it, it will make them children, drivelling idiots, mad-men, or devils.

Nothing can be of worse consequence to any, both as to soul, body, reputation, and fortune, than the constant and immoderate use of wine, malt, or any other fermented, or spirituous liquors.

Health and wisdom's residence are in a dry region, not in bogs and fens.

Youth, strength, and beauty are the goods of the body; temperance, prudence, and piety, the crown of old age.

Wine, says the Italian, hath no stern: Discretion is not then any longer their pilot, nor the light of reason the pole, by which they should direct their actions to a safe, honourable, and happy harbour.

The vine beareth three grapes, the first of pleasure, the second of drunkenness, the third of repentance.

The Jewish Rabbies observe, that Noah when he first planted vines, took the blood of an owl, of an ape, and of a lion, and watered the roots of his vines with them; hence it is, that men when they are drunk with wine, some play the owl, and sit up all night, and bite and scratch; others, like the ape and lion, are antick, furious, and diabolical.

If it shall be your unhappiness at any time to be overtaken with wine, or other strong drink, observe the following directions: Walk about continually in the open air, wash with and drink gallons of cold water, or with orange juice, and honey, or oatmeal, bathe in or smell to the earth; eat plenty of raw roots, herbs, fruits, &c. go very early to bed, and sweat profusely, ask pardon of God, and of your fellow-creatures, and never commit that swinish and deadly sin any more.

Sobriety is that which will secure you against all distempers, and make life pleasant to you; for the horrid harvest of diseases doth arise from the Seeds of Intemperance.

By Sobriety there is a good and perfect concoction made; the meat you eat, when it's well elaborated and transmuted in such manner as is proper for each digestion, then a good habit of body is established;

established; the mass of blood hath its pure tincture, all the liquors of the body have their peculiar properties suitable to the intention of nature, and the animal spirits are brilliant and serene; but if the crasis of the parts be perverted by intemperance, then the alimentary juices do degenerate from their purity, the mass of blood and the nervous liquor are depraved, the whole habit of the body disordered, and premature death insured.

Abstinence plucks up the cause of all diseases by the roots. In the inward veins it takes away those impurities and obstructions, which are caused by the ill disposition of the stomach, and that melancholic humour, which is seated in the tunics thereof, and reduces the natural temper to a just mediocrity and harmony.

By temperance, men shut up their days like a lamp, only by a pure consumption of the innate heat, and of the radical moisture, without grief or pain.

If the world consists of order, if our life depends on the harmony of humours, it is no wonder that order should preserve, and disorder destroy.

A spare and simple diet, contributes greatly to the prolongation of this life—and to felicity in the eternal spiritual worlds.

He that will eat much, let him eat little, because by eating little he prolongs his life, and so eats much.

The Emperor Augustus died at the age of sixty-six, in all which time he never purged or let blood, neither did he use physic; but every year he entered the bath, every month he did vomit, every week he did forbear to eat one day, and every day he did walk one hour in the open air.

If you will have a constant vigorous health, a perpetual spring of youth and mental happiness, use temperance, chastity, continency, moderate exercise, fresh air, light and loose cloaths, very early hours, and be a CHRISTIAN indeed.

The sect of the Essenes among the Jews, by reason of their simple and abstemious diet, did usually extend their lives to an hundred years.

The Stoics and Cynics are very long livers in Laertius.

There was a priest who was made a dean, and by reason of his spare diet, lived to 186 years of age, and when he died he had this epitaph,

*Hic jacet Edentulus, Canus atque Decanus,
Rursus dentescit, nigrescit & hic requiescit.*

Xequepeer, a Moor, who lived in the city of Bengala, A. D. 1586, by reason of his austerity and abstinence, lived 300 years, if we may believe Ferdinand Lopez, the King of Portugal's historiographer.

I do think, saith Roger Bacon, that man, if he lived according to Nature, and duly observed the regimen of health, might live to a long duration; for man is naturally immortal, that is to say, he hath

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a *Posse non mori*, as appears both before the fall, and shall be evident after the resurrection; yea, after his fall he could live near a thousand years; though by degrees the length of life was abbreviated; yet that abbreviation of life was accidental, and consequently may be repaired in whole or in part: and upon search we shall find the accidental cause of this abbreviation, was not from the Heavens, or any other than the defect of a true regimen of health, and obedience to the laws of God.

And Adam after his fall, if he had eaten of the tree of life, had lived for ever, and this doth appear, Gen. iii. 22. "Let us drive man out of Paradise, lest he put forth his hand, and take also of the tree of life, and eat and live for ever."

Artepheus having found out the virtues of stones, herbs, &c. both for the knowledge of nature, and especially for the prolongation of life, did glory that he had lived one thousand and twenty-five years.

If the radical moisture and innate heat, be kept in their right state and due temper (as they may be) I see not (for any thing that is in nature) but man may extend his life to a very great age indeed.

I have lived, saith a sage, sober, and temperate old man, in the reign of five kings; yet I can by no other calculation, than that of my sins, be found to be old. By reason of the regularity of my life, I have a perpetual spring in me; I care not for March, nor for winter winds; I never met with an autumn, or knew any thing of the fall of the leaf; but vigour and strength, like the sun in it's glory, visit all my quarters: After a small pittance, I find a sound and quiet sleep all night long; and at peep of the day I get up as fresh as the morning, yea, as the sun himself.

The ground of all our diseases, and the shortening of life, is from the excessive eating of flesh and other meats, and from drinking inflammable and inflammatory liquors.

How many warlike nations, and strong cities, that have stood invincible to attacks and sieges, hath luxury overcome? Consider the Romans, when they came to their dainty and delicate dishes, and to their generous wines, they became effeminate, and by them were more overcome, than formerly by their greatest enemies.

Great are the impressions and alterations which are made upon our bodies, by the food which nourishes them, which changes the constitution into its own complexion.

Those who eat of the flesh of a cat (being provoked into a fury by beating of her) make those rabid that eat of it, and, like cats with their claws, they will lacerate one another. The greedy eaters of swine's flesh become hogs; of turtle, strange fish; and the devourers of venison, bucks, bloods, or boobies.

Why are the Tartarians so barbarous in their manners? but because they eat and drink the flesh and blood of horses.

When you eat flesh, or vegetables, I would advise you not to dress them by the fire as cooks do, for that sunders the best from the worst, which we choose; but, like philosophers, a quite contrary way, taking the best which is now lost, and leaving that which we now
 E take,

take, which is the worst; a way, I say, to strip off all grossness and foulness of bodies, the seeds of all diseases.

For the virtues of things taken from them by natural separation, is better than when disjoined from their bodies by art.

If nature could be nourished some other way than by eating, all danger of diseases would be prevented.

There was a person of much honour, who told me, "That his grandfather, by reason of his great age, had had his digestive faculty so enervated, that whatever he ate turned into crudities and obstructions: He being a person of so great knowledge, tried many experiments to repair it, but without any effect; at the last, he applied a piece of raw flesh to his stomach, fastened it to it; and so once in twelve hours applied fresh; in some time he found nature abundantly satisfied therewith, and had a rejuvenescency and renovation of all parts, and lived many years after in good strength and vigour, without eating or drinking any thing."

How this may comport with reason, is worth the enquiry: We have observed for drink, that all the time we sit in the water we shall never thirst; for nature, by the pores, doth suck and draw in aqueous particles to satisfy thirst; and why may it not draw from the flesh a nutritious juice, which will support and preserve nature? I myself find it so by the experiment I am now making.

And upon this reason physicians prescribe nourishing clysters to their patients, and baths of milk in hectic fevers, &c. when the body is very low.

Nature is able to draw through the pores into all parts of the body, such food as she desireth; otherwise how comes it to pass, that many persons have lived a long time without eating any food whatever—of which I have adduced many examples?

Paracelsus, Licetus, and Cardan (men which made great figures in their days) assure us, that they knew some holy men that lived twenty years together without eating any meat; Hermolaus Barbarus, and Joubertus, have delivered to us, that one in Rome lived forty years only by the inspiration of air: Hence it was said by the Cosmopolite, that there is in the air a hidden food of life, than which nothing is more true.

Ficipus, Crollius, and Rundeletius tell us, that in the East-Indies near the river Ganges, there is a nation called Astomares, that have no mouths; they live only by the air and smells which they take in at their nostrils, from roots, flowers, and wild apples, which they carry with them in long journeys.

The air is full of balsamic roscid atoms, and is ever sprinkled with a fine friendly fatness, which may perhaps be sufficient food to nourish the fine parts of our frame, whereon the temper of man and his life standeth.

The common atmospheric Air, day and night, is impregnated with a saline spirit: in this salt are included the seminal virtues of all things;

it is a pure extract drawn by the sun-beams, from all bodies he darteth his rays upon, and it is sublimated to such a height of perfection, that it is homogenial to all things; and, in effect, is the spirit of life, not only to plants, but to animals also. Licetus and Quercetan think they are nourished chiefly by the Air.

Olympidorus the Platonist assures us, that he knew a person who lived many years, and in his whole life neither sed nor slept, but stood only in the sun and air to refresh himself.

If other creatures, whose life hangeth upon the same hold, do fast a long time, there is no reason but the same common nature will suffer it in man.

There is a bird in Moluccas, *Monucodiaca* by name, as Aldrovandus informeth us, which by reason it hath so large wings on so small a body (her wings are as large almost as the wings of an eagle, when her body is no bigger than a swallow) is borne up by the force of the wind, and hovereth and hangeth in the air continually, taking no other food than is found in the air.

The *Chamaeleon* will live a whole year without eating any thing, but by taking in the air by gaping and shutting his chaps. And *Aelian* assures us, that the goats of *Gimanta* do not drink in six months; but turning towards the sea, they receive the vapours with open mouth, and so they quench their thirst.

APPENDIX ;

Containing Aphorisms, or Cautions to Youth, and Advice to Old Men, against the Use of Venereal Pleasures.

THE seminal principle, or luminous, ever-active balsam of life, is the grand staff, strength, all-animating vital source or principle of the beauty, vigour, and serenity, both of body and of mind: and early venery, or the natural or unnatural, the voluntary or involuntary,—the social or solitary loss or evacuation of that most precious-sterminal-seminal principle, before the bodies of young men and women have grown up and expanded to their fullest volume, stature, and strength, saps, undermines, and debilitates all the springs and sources of strength, bloom, beauty and brilliancy both corporeal and mental. It steals irrecoverably, both from the thickness and length of the wick, and from the quantity and quality of the oil of human life,—making our lamp for ever after, burn with a dim, tremulous, and feeble flame,—and often incapacitates it from giving light, life, and vitality to embryo generations.

The procreation of the species is but a secondary purpose to which nature applies the seed. It is first intended to evolve—to invigorate—to illuminate—to complete the man—and then, after that, it is sublimated still higher, becomes still more spiritous, luminous, and vital,

and communicates life, light, and love, whenever it is properly applied or deposited.

As to certain solitary practices or bad habits which boys, &c. ignorantly fall into at schools, &c.—and which, if persisted in, infallibly cheque the growth, and debilitate the bodies, and it is to be feared, damn the souls of boys and girls, or of the young men and young women, whom the Devil or their vicious companions seduce into them. Let me solemnly assure them, in the sacred name of God!—of nature—of truth—and of happiness—that every such selfish and solitary act,—yea, even every act of fornication, or of amorous commerce between unmarried persons, is expressly forbidden by God, and is a stroke from the hammer of death and condemnation, to every thing that virtuous and wise human beings ought to cherish and hold sacred. Remember the sins and the fatal punishments of Onan, and of Shechem. See Genesis the xxxiv, and the xxxviii chapters. Be pure and chaste, therefore, in the single, and kind, careful, and continent in the married state.

The frequent use of venereal pleasures, is hurtful to all men whatever, but especially to such as are old.

It consumes that fat and rich unctuous part of the blood, which is necessary to repair the radical moisture; of which there is never too much, since it wastes continually, and there is but a slender and inconsiderable recruit of it, from a great quantity of food, even after long concoctions.

It is not to be doubted, but that all the fat and spiritous part of the mass of blood, is carried to the parts that serve to generation.

For nature, always mindful of them from whence she received her being, and likewise expects her preservation, sends them that which is the most luminous, vital and best, in order to continue and perpetuate herself by their means.

This part of the blood is changed in the spermatie vessels, and becomes whitish, bland, and life-giving.

If it be retain'd, it nourishes these vessels, as well as all the other parts of the body which receive it; for every thing living, is nourished by the same kind of matter, from which it was first formed, and yet that fat part of the blood, which would succeed in its place, if it were not evacuated, is of excellent use to the whole body.

Though nature be very fond of the species, yet she bears no hatred to the individual; wherefore though she be in raptures during the discharge of this matter, out of an intention to preserve the kind, yet when that is past, she grows sad for the loss of it, as well as for the damage done to the individual.

Nature has likewise added a sharp serosity to this matter, which might prompt to an evacuation; and when she is left to her own secret way of acting, she always makes this discharge in the night, when she is best able to bear with, and supply the loss of it.

Even the moderation which some observe in the use of venereal pleasures does not render them healthful, but only less hurtful.

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Those persons therefore that have followed these pleasures, yet lived to a great age, would have lived still longer and had they forbore them.

It was not without reason that they believed formerly, that a man had submitted to the venereal delights, when he fought with more courage than usual.

There is no body so strong, that Venus is not able to weaken and overcome.

No body ever yet complained of the gout, that had not first tasted of her pleasures.

And they who give themselves up to them, seldom fail of feeling some attacks of that or of extreme nervous, or other diseases, which serve as sad prognostics, to foretel the change of seasons,—and the knell of death.

Even their very breath, and their whole body, contract a noisome smell, because the serous part of the blood becomes so sharp, by the consumption of fat and unctuous parts that use to temper and soften it, that the fumes arising from thence, are full of infection, and cadaverous offensiveness.

The frequent use of these pleasures, likewise makes the hair fall off, obscures the lustre of the eyes, changes the florid, lively colour of the face and lips, and brings on deafness, tremors, palsies, &c. by weakening the nerves, and extinguishing that heat, and dissipating those spirits, which animated and cherished those parts.

Wherefore old men inclined to those pleasures, ought by the assistance of reason to stop and resist the violence of the passion that leads to them, and is so prejudicial to health; and to keep within such bounds as are salutary and useful to their safety and preservation.

It is indeed virtuous to resist those temptations, and manly, and a bravery to deny one's self the charms of those satisfactions; for all the pleasures of this world are nothing at all, when put in competition with life and health here, and felicity hereafter.

For which reasons, old men, who desire to live long and healthily, must entirely abstain from the use of these pleasures, that they may not consume and destroy those oily, balmy, vital parts of their blood, which are so necessary to recruit their radical moisture, as well as to support and preserve health and to prolong life to its longest possible period.

Do not, therefore, my old friends, fancy that this is the genial spring or summer of life, or that yourselves are ever-greens. Alas, the hoary winter of life has now, or is fast coming on—sensual love is for ever fled.—Do not then persist in being kind but cozened keepers; do not metamorphose yourself into a foolish vintner, who strains and racks off even the lees of his wine; into a fond miller, who shakes and bursts his old boulder for fine flour, when scarce any bran is left; nor, like the Phoenix, wilfully burn and consume your bodies, vainly expecting to spring anew from the ashes of human nature.

THE END.

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